1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5

681 According to this change, mutilation of thieves was
178 forbidden; the chaining of debtor to creditor was abro-
671 gated; flogging was reduced in frequency and quantity; the area that could fall under collective arrest, "afärsata", was limited; the legal validity of evidence from the "lebäshay" was indirectly abrogated. In 1933, the emperor further limited days, hours, and distances of the "afärsata". Capital punishment had been centralized in 1930.

It is noteworthy that in several cases old practices were for the first time acknowledged in writing, despite the continuing hesitancy to admit publicly any practice that European observers might regard as primitive. Thus, blood-money in place of blood-feud was decreed legal in 1930

426 Liberalization was also legalized by regarding
671 civil law. In 1923 the Law of Loans fixed maximum in-
178 terest at 9%. As usual , this was found to be too far a departure from practice for enforcement, and it was later raised to 12%. One of the last decrees prior to Italian hostilities, provided, in May 1935, for the abrogation of statute-labor, permitting the tenant (gabbar) to make a small payment (resembling a quitrent) instead.

694 (b) The pattern of judges riding circuit con-
461 tinued unabated, from the end of the harvest in the
178 month of Tahsas (about November) until Easter. Sometimes judicial councils, "cubaē" were available in towns for appeals. But the old custom of bringing a gift to the "great man" to interest him in the indivi-

575 esses or belong to prestige families. Women members
608 are considered "sisters" of the fraternity, and men "brothers". This establishes an artificial kinship relation which is taken very literally by the more pious. Therefore, a husband and wife never belong to the same
[582] mahebbar. Among the more pious, a member may not marry the widow of a mahebbar "brother", for this would be "levirate" which is expressly prohibited by the church as a prechristian custom.

575 [428] According to traditional law, the mähabbär inherits any property left by a deceased member who leaves no blood kin (consanguinal), in preferance to any relatives he might have by marriage (affinal). The mahebbar
[426 476] acts as a mutual aid society for its members, as banker, making loans to members in financial need by raising internal subscriptions, and will even pay for the "tazkar" memorial feast 40 days after a member's death if his
[608] family cannot afford to do it properly. Family and personal problems of all kinds are discussed among "brothers" and "sisters", thus crossing the usual kinship
[584] lines of confidence and trust. Marriage arrangements between extended families having eligible youngsters are often first informally broached by women "sisters", who then agree to ask their husbands to act as intermediaries.

575 561 When children reach the "age of reason" (boys above 7 years of age) they may be accepted into a kind of junior mähabbär by older boys; girls above 10 years of age into junior sororities of older girls. When a

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

home—except for the difficulty of having to do without servants. Those students whose rural background and limited intellectual experience had led them to consider Addis Ababa as one of the most advanced cities in the world were often shocked by the comparison. No less shocking was the moral climate, which permitted one to express oneself freely and honestly. The taste for intellectual freedom was added to that of political freedom, as students whose horizons were limited by the meager intellectual fare at home came into hungry contact with authors like Marx and Freud, Dewey and Russell.

However much the Ethiopian students abroad might seek to lose themselves in the host culture, they were not permitted to do so. In the mirror of foreigners' regards, their identity as Ethiopians took clearer shape, transcending narrower tribal identifications. Questions about Ethiopia by foreigners aroused greater interest in Ethiopia's history and contemporary problems. A number of students were thus moved to dip into the literature on their country produced by travelers and scholars in the past, and some of them came to write theses and dissertations on problems related to Ethiopia's development.

All of these factors—broadening of perspective, acquaintance with a higher economic standard, less inhibited discussions, and greater self-consciousness as Ethiopians—contributed to a spirit of nationalist dedication. This spirit was confirmed or aroused in all but two groups of the returnees. One, consisting of children of some wealthy members of the new nobility, went abroad chiefly for the prestige and pleasure involved. For them the experience was an extended holiday; they were playboys more than students. The other group consists of those who were abroad for too short a time to have a complete educational experience—in some cases, for as little as three months. These students have tended to use the tour abroad chiefly as a weapon with which to lord it over their peers on return and otherwise to serve narrow personal ambitions. Those students, however, for whom study abroad entailed a more or less serious encounter with higher education and a more modernized culture normally experienced a swelling aspiration to serve their country. They returned home deeply critical of the status quo and determined to contribute substantially to the modernization of their society.

Ostensibly, the returnees have been well situated for making such a contribution. Thanks to prudent government policy since the early fifties, they have been enabled to enjoy a minimally comfortable standard of living. Given a monthly allowance from the moment they step off the plane, they have been automatically salaried at a scale based largely on the academic degree attained, with A.B.'s starting at Eth$450 a month and Ph.D.'s at Eth$700. In addition, provisions have been made for them to borrow money from the government in order to finance heavy investments like furniture or, more usually, an automobile.

12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

studies are likewise persuasive regarding the collection of kifat works: The debtera is threatened by serious dangers, and he lacks an effective, less controversial alternative. Thus, his early acquisitions of kifat works are intended to be an implicit threat against those student rivals (towdadariy), who would assault and ruin him by magical and mundane means. A man generally begins his repertoire of kifat works before leaving the kiyne school. Once begun, there are strong inducements to expand it, since a repertoire of kifat works can be effective, particularly against students knowledgeable in abinet, only if it includes works sufficiently varied to threaten the intended victim's prophylactic defenses. Subsequently, an extensive repertoire of kifat works remains a valuable asset for a debtera who is developing a commercially remunerative abinet practice. The threat of sanctions by kifat works is his ultimate guarantee for the honesty of other debteras during abinet exchanges. Similarly, the threat of kifat works guarantees payment by laymen for the debtera's services. Often, these services extend beyond the performance of abinet and include the lending of money at interest.[35] Finally, kifat works

[35] Capitalizing on his cash reserves, awakiy debteras sometimes lend money, customarily at an interest rate of 30% for three months.